

T H E
O R I G I N A L
O F
P L O T T S,
O R,

Some Seasonable Reflections upon the late Hor-
rid Fanatick Conspiracy, in a Sermon
Preached at St. *Maries* in *Dover*,
on Sunday *September 23*,
1683.

By JAMES BROME, *A. M. Rector*
of *Cheriton in Kent*, and *Chaplain to his*
most Sacred Majesty.

L O N D O N, Printed for *Samuel Lee*, at
the *Feathers* in *Lumbard-street*, 1684.

THE
ORIGINAL
OF
PLOTS
OR

Some Speculative Reflections upon the late Plot
and Farnick Conspiracy, in a Sermon
Preached at St. Mary in Dorset,
on Sunday September 25.
1683.

By JAMES BROME, A. M. Rector

of Christ Church in London, and Chaplain to the
most Excellent Prince of Wales.

LONDON: Printed for J. Sturges, at the
Sign of the Gun, in St. Dunstons Church-yard, 1683.

V

To all the Loyal Gentlemen, and Men
worthy, of the Town and Port of De-
ver.

GENTLEMEN,

THIS plain discourse having mett with
great encouragements by your serious atten-
tion to it, and favourable approbation of it, doth
not presume to shelter it self under your Wing,
as not knowing any better Aylum to have re-
course to then your protection, whose exemplary in-
tegrity and Loyalty, as they have endured im-
moveably the greatest Shocks of Fanatick rage
and malice; so are they chiefly able to succour
such Persons, who are likely to fall under the
same dismal fates, and to suffer persecution from
the malevolent Tongues of those Foul-mouth'd
Animals, who were never acquainted with any
other civility but that of railing.
How far this discourse may provide the
shelter of some Men, I shall not much concern
my self; being resolved to follow the advice of
the wise Philosopher, Not to kick against
such Asses, whose chief Talent hath
been

The Epistle

been found to lye mostly in their Heels, and have for a long while suffered a Delirium in their upper parts.

But if some of their own party speaks true, (and 'tis hard not to believe but that sometime they may doe it,) that what was here uttered was delivered with so great modesty and little Passion, that it must needs be well resented by all unprejudiced Men; they are obliged rather to give me thanks, then to pick a quarrell with me for endeavouring to undeclude them.

And that this was chiefly the design will plainly appear throughout the whole series of it, which is to make Men truly sensible of all Seditious Principles and Practices, and to shew them what an Hainous crime it is to Act a Ravillac's part under a True Protestant disguise, or to bide a Dominican Dagger under a Presbyterian Cloak, that it was far more adviseable to expiate the guilt of a late Murdered Sovereign before they enter upon a new Tragedy, and embroe their hands in the Blood of his surviving Sons; and that to ruine three Kingdoms twice in one Age, is to
render

DEDICATORY.

render themselves the most insatiable sort of Cannibals.

In fine all that this discourse would put them upon is to repent of what is past from the very bottom of their Hearts, and to promise to do better for the future without any mental reservations, and by their Loyal Practises to evince the true sincerity of their intentions: And surely this should be reputed no unfriendly Office by them to reminde them of such things as are chiefly wanting in them, when 'tis a most excellent and seasonable *Memento* Authoriz'd by that great Apostle St. Paul himself, put them in mind to be subject to principalities and powers to obey Magistrates.

But Gentlemen, least whilst I am preaching *Memento's* to others I forget my self to you, give me leave to declare, that how plain soever the design was in Preaching, the Publication of this Sermon is chiefly owing to that absolute power which your commands have with me, where it will be as impossible for me to resist their force, as to denye those manifold obligations so frequently devolved upon me: And if it meet with any frowns of the Fanatick Tribe it will be a sufficient com-

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The Epistle, &c.

penſation that it hath paſſ'd the Pikes with you,
 whoſe candid and unbiaſſ'd Judgment will be able
 to buy it up againſt the blackeſt aſperſions:
 In a juſt deſſiance to which I humbly lay it
 at your feet, with a due acknowledgmen that
 I am

Gentlemen,

Your moſt humble and
 moſt obliged Servant,

JAMES BROME

The Gentlemen, I am preſenting
 Memoirs to others I forget my ſelf to you, give
 my leave to deſire, that how plain ſoever the de-
 ſign was in Preaching, the Publication of this
 Sermon is chiefly owing to that absolute power
 which your commands have with me, where it
 will be as impoſſible for me to reſiſt their force, as
 to deny the manifold obligations to themſelves
 of the French Tribe, it will be a ſufficient com-
 penſation

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THE ORIGINAL PLOTS, &c.
 HON. 37, V. 12. *The wicked Plattereth against the just, and gnasheth upon him with his teeth.*

IT hath been truly observed in the revolutions of the World, that those Persons who have been really the most professed Enemies to all Religion, themselves have been for supplanting its true Professors, and for hindring its further growth and entertainment with other men; and this is little to be wondred at, that they who are only guided by the principles of Atheism should push forward Irreligion; and endeavour to undermine all opposers of it: But for men who pretend to the height and purity of Religion, at the same time to strike the greatest blow against it by their practices, is such a rank piece of Hypocrisy as never any but this age could pretend to Parallel.

Indeed 'tis too common with the Pope and his cunning Ecclesiastics, to consult the Interest of the *Triple Diadem* above the Crowns, and make the Laws of Religion no further usefull and obliging then they are subservient to the designs and Policies of his State-Engineers; 'tis no news to hear him quarrelling with the greatest Emperours and Princes, and thundring out his severest Bulls and Anathemas against them, if they will not tamely submit to his Usurpations and Encroachments: To depose Kings, and absolve Subjects from their Allegiance, to promote Sedition, and cause Insurrections, to set Kingdoms on flames, and draw People into Arms; this is a meritorious piece of service amongst Jesuites.

But

But then for *True Protestants* to quarrel at the *Rope* for his Bloodiness and cruelty, and yet write after his Copy in the same Characters of Blood, to afright People out of their senses with the hideous noise and amusements of *Popish* Massacres and Conflagrations, and yet at the same time privately to ferment the Nation into Rebellion, and to prepare *Presbyterian* Blunderbusses to doe the same bloody Execution with *Popish* Knives and Daggers; I say, to make a mighty splutter and huge outcry against *Poperie*, and yet at the same time to take the very same *Popish* measures of Ruine and Destruction: This is a new way of supplanting and beating down *Poperie*, which was never known in the World, till the *Saints* of the last Edition Chalk'd out the ready way for it, and prov'd by such practises as these, That their only means to become the best Christians was first to commende the most flagitious and bloody Villians.

And that this was not true either in *Theory* or *Practise*, it were well for them that have of late been Styled publicly, not only the briskest and tightest part of the Nations Friends, but even the very *Anti-Papal* Guardians and Saviours of it: but (alas!) these are the Demure and Sober party amongst us, who have sow'd together the Fig-Leaves of *Sanctimonious* pretences to cover the most Florid and Execrable Impiety, and under Holy *Samuel's* Prophetick Mantle have fob'd of all their Satanical delusions amongst the Multitude.

These are they, who under a design of destroying all those whom they are pleas'd to call *Baals Priests*, have approved themselves zealous for those of *Jeroboam*, and by the most poisonous Libells that were ever hatch'd by a brood of *Sanctimonious Conspirators*, have been promoting the true interest and wellfare of the Nation: These are the men who with lift up Eyes and Sanctified Lips call God a Thousand times to witness the Integrity of their Hearts, and the Loyalty of their Intentions, whilst upon pain and perill of another *Meraz-Course*, they were secretly calling out the People to the help of the Lord, to the help of the Lord against the Mighty: Nay, whilst they were solemnly procelling with the most bitter Alceverations, both

in their *Pamphlets* and *Discourses* against all *Protestant-Plots*, and *Associations* against the *Government*, they were even at that time more eager and hott upon the Sent of it.

Thus whilst they were wheedling us into a good Opinion of their Actions, they were then at work with the most Hellish Contrivances, and the *Saints* in the *Conventicle* prou'd Devils in the *Caball*. For King and People were there appointed as *Sheep for the Slaughter*, and *Church and State* both design'd a Sacrifice to their Cruelty and Revenge: And what Malice so implacable, what Rage so inexorable as *Fanatick Rage*? *Nunc Cinna pius Cinna & Sylla, Marius and Catiline* were men of Mercy to these, Mangre all their Republican Principles and Massacres at *Rome*; and even *Turks and Infidels*, had these mens villanys succeeded, would have abhorr'd their very memories as the prodigies of Humane Nature, and a shame to all Mankind.

But God who sets bounds to the Tempestuous Waves of the Sea, and faith, *Hither shall ye go and no further*, hath put a Hook into the Nostrils of our *Republican Leviathan's*, and hath as yet stopp'd them in their Career by discovering their Conspiracy; and though the *Wicked* plotteth against the *Just*, and gnaseth upon him with his Teeth, yet God, who sitteth in the Heavens, shall Laugh him to Scorn, for he seeth that his day is Coming.

The Greek word in the *Septuagint* (*καταρπνοετας*) which we translate plotteth is more significantly rendred by the Latins, *Contra jus & fas superstitiose observat*, which implies an illegal and unlawful, or any overcurious and even superstitious observing and taking notice of, and misconstruing the Actions of another to his detriment and prejudice, a prying so far into them as to be able to Obviate and Countermine them, and hinder them from pursuing those ends to which they were directed: So that the malicious design of the wicked against the just, which *David* seems to decipher, is this, *That he is still making it his business privately to do the Righteous Man the greatest mischief, by misrepresenting his Actions to the Publick, by taking such malici-*

ous Courses and Methods against him as may render his life very Dangerous and Uneasy.

And from the Words thus explain'd, I shall branch out my Discourse into three Heads.

1. *First*, To shew you that it hath ever been the fate of all Virtuous and good Men to be Exposed to the malicious Plots and Contrivance of wicked Mischreants.

2. *Secondly*, I shall consider from what Grounds and Causes such Plots and Contrivances doe most usually proceed.

3. And *Thirdly*, I shall deduce such practical conclusions as may bee sufficient to deterr men from such vile and infamous practises.

1. *First*, For good and virtuous men to be exposed to the Malicious Plots and Contrivances of those that are wicked hath ever been an hard fate which hath attended them in the World: 'Tis no new thing for Religion to meet with opposition from such Persons whose passions and interests are inconsistent with it; *Christian Religion*, wee know, is the most Rational and Excellent Institution that can be imagined; it lays a great restraint upon the passions, and bridles all irregular and disorderly affections, it limits mens unbounded and extravagant desires, and puts them off from all base and unworthy projects and pursuits, it teacheth them to be just and honest, simple and open, candied and upright in all their Actions, and would have them to be as innocent as *Doves*, though it allows them likewise the wisdom of *Serpents*; and where these are not the visible effects of its Holy Doctrine and Precepts, it meets with a very strange Reception and Entertainment in the World.

For where men once give up themselves to the conduct of their passions, and indulge themselves entirely in all the common prejudice of Humanity, where they Sacrifice to their interest as the greatest of all Deitys, and measure all Religion by complying with such a party, or adhering to such a faction, or espousing such an interest; if Religion do in such cases exert its vigour and zeal to beat down such palpable Irregularitys amongst such People, it shall be sure to be censured and dealt with-

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withall as an enemy, because it is resolved so fairly to tell them the Truth.

And hence arise evil thoughts, and false surmizes, and wrangling debates, and perverse disputings by men of corrupt minds, who turn *Faith* into *Faction*, and *Religion* into *Rebellion*, and all *Government* must bee *Abolish'd* that is not of their Mold, and all Humane Appointments *Abrogated* that are not stamp'd with their Mark; and if *Governours* will not be huff'd out of their Authority by their demands, then all their Actions must be immediately misrepresented to the Croud, and the People must be forthwith harangu'd into mutiny and sedition, and *Plots* and *Arms* must be the last refuge of the *Saints* to set up *Christ's Kingdom* in opposition to *Cæsars*.

That these have been the proceedings for some years in this Kingdom, I think none so great a Recluse to be ignorant of at this day; for who ever more persecuted by seditious Roste-feus then our most Gracious King? What ever more harast'd by *Factions* Spirits then our Apostolical Church? Was not our Sovereigns Restauration very wonderfull and Miraculous, and hath not God attested his care and protection over him ever since that time by such a series of Deliverances, as might convince his Enemies (one would think) that he is above the reach of their malice, and the very darling and favourite of Heaven itself? And yet for all this, have they not taken all advantages to stuff the Pillow of his Crown with Thorns, and to make the Throne totter, and become uneasy to his Majesty? Did not an ungratefull *Abalom* endeavour to steal away the Hearts of his People from him, whilst a false and trecharous *Achiophel* did form and marshall them into Globbs and partys against him? Did not the railing *Shimeis* and bawling *Kabshakab's* of the party endeavour to blast his reputation with his Subjects, whilst the canting *Sheba's* by blowing the Trumpet of sedition did *Alarm* them all into another Holy Warr? And whilst they were conjuring up such Hurricanes against the King, was not the Church to be involv'd in the same general calamity, and both his and the Churches Friends doom'd to the same portion of sufferings,

under which for so many years together they had once so soundly smarted?

Alas, these tender-hearted and purely conscientious Persons, could by no means away with the harmless Rites of the Church, but were preparing their *Swallows* again for its goods and revenues, and though one poor small Ceremony might by no means go down for fear of choaking them, yet a *Bishoprick* would certainly have been a very pleasant morsell for a break-fast, for Church-lands never yet came within their motion of Sacrilege; and though decimating and sequestering and plundering was out of fashion, it had been a Trade which prov'd formerly so beneficial to the *Saints*, that they began to grow bigg with hope of renewing the *Monopoly*.

In fine *Dagon* must down, for *Kingly Power* grew burthen-som, and the *Lords* were become useles, and the *Bishops* dangerous, and we had nothing left amongst us but through-pac'd Judges, and Evil Counsellours, and Flattering Divines, buisy and designing *Papists* and *French* Councils; and since the Ministers of *State* were inexcuseable, and deserv'd all the fury (as one of the *Hellish* * Agents speaks) which must one time or other be let lose upon them; now was the time for the *True Protestant Flails* and other new Instruments of Torture to flye about their Bones, and take Vengeance of Gods, because their reputed Enemies.

* *Plato Re-divium.*

Psalm. 24.
v. 5, 6, 7.

But Blessed be the Lord, who hath not given us over as a Prey unto their Teeth, Our soul is escap'd as a Bird out of the Snare of the Fowler, the Snare is broken, and we are deliver'd, and our help standeth yet in the Name of the Lord, who hath made Heaven and Earth.

2.

And so from the *Plot* it self, I shall proceed to the second thing, and consider the grounds and Original of this and all other *Plotts* and *Conspiracies* in the World; which I shall resolve into three general Causes.

1.

And first they are occasioned by spreading dangerous Positions and Seditious Principles amongst the Multitude: For when the People are taught that they are the *Supream Power*, and all civil Authori-

Authority is derived originally from them, that there is a mutual compact between a Prince and his Subjects, and that if he perform not his Duty they are discharged from theirs; why tis only giving out that the Prince hath forfeited his Trust, and is accountable for the breach of that power with which he was Entrusted; and then the next thing by course follows to depose or Murder him, and he falls justly too by the Sword for those, which they call, his Crimes and Misdemeanours.

Again, what greater Encouragement can possibly be given to conspire against a *Government*, and contrive its utter Subversion, then when men are told publickly that self preservation is such a fundamental Law of Nature as superseeds the Obligation of all others which stand in competition with it, and that it is Lawfull for their own defence, and the defence of their Religion to enter into what Leagues, Covenants, or Associations they please, even against the will and consent of the *Supream Magistrate*? And can there be any higher incentive to *Rebellion* in the world, then to Preach amongst the Rabble, that the Doctrine of the Gospel concerning patient suffering of injuries is not incompatible with taking up *Arms* against our *Government*, and that Resistance of *Superiours* is a thing very lawfull, where our *Rights* and *Liberties* are invaded by them?

Nay once more, when *Rebellion* grows prosperous, and *Conspiracies* are Crown'd with success, when *Victory* flies to the sides of Oppressours, and Kings are led in triumph for a spectacle to the Multitude, tell the People but then, as it was taught them in the late Warrs, that Possession and Strength give a right to Govern, and success in a cause or enterprize proclaim it to be Lawfull and just, and to pursue it is to comply with the will of God, because it is to follow the conduct of his Providence; and I desye any better method to instigate them afresh then this will prove, for it pusheth them forward upon new attempts, and it makes them so daring and desperate in that Cause, which they believe God himself hath own'd so providentially, that they will Caball and Plott, and Mutiny and Fight against all who shall oppose them in their Resolves and

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Designs, being still flush'd with hopes of a glorious success; and that God will never desert that People or that cause, for which once he did so signally interpose his mighty Providence.

Thus where men have once suck'd in such dangerous principles as these, they scruple not to act according to those Principles; and they must needs prove very pernicious in order to the undermining the Peace and prosperity of that State where they are entertain'd, because they are the very bane of all Obedience and Loyalty, and transform men into such horrid monsters of *Anarchy and Rebellion*, as are unfit to live in any *Christian Community*, being like the *Plague* that poisons all places with their infectious Contagion; as we have felt by too woefull experience in these three flourishing Kingdoms.

2.

Secondly, nothing doth more occasion mischievous Plotts and Conspiracies then needless fears and jealousies about Religion and Government: till but the People in plausible cant, that the King is setting up for Tyranny and Arbitrary Government, and that he is resolv'd to Sacrifice all their lives and liberties to his unbounded ambition and avarice; though above twenty years experience doth fully attest the contrary (a Reign where Law and Justice were never stretch'd unless to mercy, and indulgence; a Reign where too easie forgiveness, and receiving his pardon'd Enemies the warm ungratefull snakes too near into the bosom of Majesty, and too high into his trust and honours has been the only fault in his Throne) yet this imaginary *Leviathan* of arbitrary power shall raise such panick fears, that those very shadows and *Chimera's* like so many *Igens fatui* shall mislead deluded ignorance into distraction and rebellion, whilst the great Knaves trail the Carrion, and the little Fools hunt after, as one Phraeth it wittily to this purpose.

Again let it be but given out though with all the incoherencies and absurditys imaginable that the *Pope* is advancing with his Holy Banners into this Kingdom, and is resolv'd to make a reprisal of all his lost ground amongst us; tell them that the *Bishops* are *Pensioners* to his *Holyness*, and are resolv'd to open both their Churches and Treasuries to readmit his *Sacred Train*;

'tis not all these mens Protestations, or Tests, discourses, writings and Sermons can be able to undisguise the deluded rabble, or gain them any reverence from these their profess'd Enemies; but they must be hollowed out of the World with the common crye of the multitude, *Away with these fellows it is not fit that they should live*: thus Christ must suffer by the decree of the *Pharisees*, lest *Heathen Rome* prevail, and the *Romans* come and take away both their place and Nation, though the very death of Christ brought in the *Romans* to destroy them; and the Church of *England* must be voted down by our *Pharisaical Dissemers*, lest that proving an inlet to *Papery* the modern *Romanists* by that means take an occasion to root them out; when indeed the case is plain, that if ever they should again prevail to the subversion of our Establish'd Church, *Rome* would pay them quickly in the very same coine, and they but hasten their own Ruine, by the contrivance of ours.

Let not then any foolish fears or jealousys, that are conjured up, affright us out of our Loyalty and Obedience to our *Governours*, for those are only the *State-Tools* of *Hot-spur'd Bigots* and *Incendiaries*, and are always used as Boys doe Vizors to fright every body but themselves that wear them: And though there is not the least shadow or appearance for such surmizes, and all is rank *Forgery* which they scatter amongst the Multitude; yet because they know the Temper of most *English* men, that they fear nothing which they see, but all things that they hear, which if displeasing, and ungrateful doe presently set them a kicking and madding against the *Government*; they gratifie their foolish humours in this affair, and after they have mustered up a whole legion of publick Grievances in the Nation, they magnifie these very Annuances with such artifices of Faction, that the People are induced to believe these imaginary Castles and Scare-Crows to be real and substantial Truths, and so run into confusion and an opposition of that *Government*, which were it not for these men they would quietly acquiesce in, and think it the greatest happiness to live quietly under, withall Obedience and Submission.

But

3.- But a third thing which makes men associate in *Leagues*, and *Plots*, and *Conspiracies*, is an uneasiness under *Government*, and an itching desire after new changes and Alterations: Though after all the mighty heats and debates amongst *Politicians* *Monarchies* have at last been Voted for the best of *Governments*, and one *Tyrant* (if so it happen) more tolerable then thirty at *Athens*, or a greater number in *England*; Yet so befotted are some *Bigots* to Common-wealth principles and practises that a *Solomon* upon the Throne shall be made impeaceable at their tribunal, and they who perhaps *Alphonfus* like could have contriv'd the World better, had they been admitted Priy-Conn-sellers with God Almighty at the Creation, no doubt are so opinionative as throughly to be perswaded that they can Govern the World better too then Gods Vice-gerents who are at the Helm, might their measures be taken in the administration of Government.

But what are the measures which these men of Policy propose? Why, if the Prerogative was but a little more paired, and *Church-government* new modell'd, and squar'd more exactly to the *Presbyterian* cut, you should perhaps have these Mens wits leave off working for a while, till the next Moon caus'd a new Fermentation in the Brain; and when their *Lunacy* did return, new projects must be set on Foot, and down goes *Presbytery* as too severe and Tyrannical, and a *Jus divinum* must be enstamp'd with a *Nemine Contradicente* upon Independency; till at length the Moon changeth again, and then it being thought too much to *Monopolize* true Christianity to any one particular sect of Men, at last comes out a Toleration, and like *Noahs Ark* takes in all clean and unclean Creatures within the Pale of the Church, till our Heresies grow as numerous as the very Letters of our *Credo*, and the Church it self become really what *Julian* once falsely traduced it to be, a Sanctuary for all the greatest Villanies, and most horrid Diabolical illusions in the World.

And these are the true Fruits and mischiefs of unnecessary changes in Government, which should make us utterly detest
all

all Abettours of them, and to dread the very thoughts of any further Reformation, until they could all agree upon a better then is establish'd : For 'tis the duty of Reformers to provide themselves of a sure remedy before they take notice of the wound, and that Chyrurgeon deserves to be punish'd who first opens the sick Mans Vein and then runs for things to close it : And they that would bleed the Kingdom in the *Basilick* Vein, (as in their own Phrase to their eternal infamy hath been once done already,) and would heal the distempers of the Nation without having better remedies at hand, which are more necessary and expedient then at present are applied, is such an impracticable way to cure it, as none but State-Quacks, and Bloody Empiricks would pretend to, and are therefore to be punished as such unskillful miscreants whose proper work is not to cure but to ruine that Kingdom.

And now having Briefly acquainted you how farr the malice of wicked Men prompts them forward to commit the greatest outrages by their cursed Plotts and Conspiracies; and what is the source of all such Devilish Machinations; it will be requisite in the third place to deduce from thence such practical conclusions as may be sufficient to deterr men from such vile and infamous practises against either Church or State.

In order to which I desire it may be considered,

First, that nothing is more detestable in the sight of God, then such evil projects and treacherous designments against Governours: All obedience to Man is for the sake of God, and they who by any contumelious Act vilifie their Superiours, reproach God himself who gave them their Authority : *If by Prov. 8. God Kings Reign, and Princes do decree Justice,* to wound their Persons is to stab God in Effigy, nor can their Honour be Eclipse'd without lessening Gods too : He that quarrels with his Prince quarrels with God who hath bestow'd upon him all his Regalia of Kingly power, and he that endeavours to undermine or betray his Sovereign out of any selfish principle, or secular interest and design, was our Blessed Saviour now upon Earth, would Judas-like venture his Soul to betray him too,

was he but sure to come to a good Market for him.

Hence the *Gyanis* of old who warr'd against *Jupiter* are a very true Emblem of all Seditious Rebels; for to raise commotions against Kings is to wage Warr with Heaven, whose Vicegerents they are, and what greater affront can be given? what more open violence offered to the King of Kings? To be still carping and repining at all Publick administration of affairs is to question Gods wisdom in the choyce of his own Ministers, and in plain Terms to tell him, that he is much to blame in bestowing Crowns upon Fools or wicked men: But methinks what *Luther* said concerning *Philip Melancthon* who was more disquieted in his thoughts then he needed to have been concerning the confused state of things in his days, *Momendus est Philippus desinit esse Rector Mundi*, is very applicable to our purpose at this present time: Every hot-brain'd Fanatick is duly to be admonished that he would cease to take upon him the Government of the World, as if he knew how to dispose of it to a better Lieutenancy then the Almighty; and consequently that the Brethren would once be perswaded to leave all their Mutinies and Seditious Practises, their raillery, and detraction, their Plotts and Associations against Kings and all that are in Authority, because God looks upon it as a contempt and a defiance given to himself, and therefore doth assure them, *that as Rebellion is as the sin of Witch-craft. So they that resist shall receive to themselves Damnation.*

1 Sam. 15.
u. 23.
Rom. 13.
u. 2.

Again God is pleased to declare his utter distast and abhorrence of all such practises by the Providential discoveries he so frequently makes of the greatest conspiracies in the World: And indeed there is no greater argument for the Providence of God against the rankest Atheists living, that he doth continually take cognizance of all affairs of Sublunary beings; nor is there any surer Testimony of Gods mercy and loving-kindness to the Sons of Men, then the great care he hath taken for the preservation of his People, and the wonderfull deliverances which in all ages of the World he hath wrought for the Church, maugre all the powerfull and Politick attempts of Men or Devils.

vils to undermine and destroy it.

And if upon this account God owns any cause by making it successful, which I shew'd you before it was the Doctrine of Fanaticks, what may they judge of our cause now, by the success and happiness of the late discovery? For if this argument be true, the Gates and Turrets of the City, who now groan under the Heads and Quarters of the late Executed Rebels, will Proclaim to all the World the gracious Success on our side, and that God hath visibly espous'd our Cause against those Antimonarchicall and Anti-Episcopall Zealots who did oppose it?

Secondly, nothing is more inconsistent with the design of true Religion, and the doctrine of Christianity then such vile Plotts and Conspiracies, which make resistance against Superiours a thing Lawful; and consequently that can be no true Church where such Practises are allow'd of or countenanc'd by the chiefest members: Now that these things have been ever justified by the *Fanatick Fraternity* is as demonstrable as to shew you where they have been look'd upon as Antichristian, and I desye any one to point me out the time where ever they were yet publickly disown'd by a joynt concurrence of all their Sanctified Tribes.

Read over, if you can think it worth your while to puddle in so much filth and impiety, some of the Books or Sermons of *Calamy* or *Baxter*, *Owen* or *Goodwyn*, *Fenkyns* or *Marshall*, and of diverse others who were the Heads and the very Oracles of both the Sectarian parties, and you will find the greatest Villanies countenanc'd, the horrid'st Blasphemies vented, the deepest Treasons encouraged, and the most execrable murder of the late King himself justified in their Pulpits and Presses, which have been the accursed Fountains of all our deplorable calamities: Or if you please to take an infallible Antidote against them all, read over the *Dissenters* sayings, publish'd on this very account by the true Heroick *Atlas* of our establish'd Church, and you will meet there with such a Farrago of wicked principles and opinions flowing all immediatly from the same sink of Fanaticism, as indeed is no where else to be

met withall but in Hell it self: For what false and horrid Stories do they there tell God Almighty of the King and the Church, as the same Incomparable Author observes, and then what Blasphemous Commissions, in the Name of the High God, do they sham upon their Congregations? They tell the people on the one hand that it is the will of God to have Kings put to death, Altars profan'd, Temples demolish'd; whilst they treat the dreadfull Majesty of Heaven on the other hand as if he himself was to come in for a share in the next Crown or Church-lands that fell: They bless God for successes, and pray for blessings that carry damnation along with them, imputing the motions of Hell to the very breathings of the Holy Ghost.

Now all these things were not done privately in a Corner, or shrouded up closely in the shades of darkness, but were publish'd boldly and openly in the face of the Sun, as doctrines fit to be propagated and espoused by all true Christians; nor were these the particular sentiments only of some private men, but the approv'd opinions of all their principal Teachers, some of which were Assembly-men, urged with all the Zeal, and inculcated to their People with all the vigour imaginable, and some of these Persons are alive at this very day, and we find them Men of the same Kidneys still, for they have not yet retracted any of these Seditious principles, nor recanted for their dangerous opinions and tenents, nor given the State any reasonable satisfaction to believe that they are sorry for what they have done, nor declared any visible reluctancy or regret for all their former misdemeanours, repentance in a Fanatick being as great a Miracle as conversion in a Jew.

Now 'tis impossible that Men who are poison'd with such Unchristian sentiments as these can ever be Members of a Church truly Christian: And I never read of any Rebels that were Canoniz'd for Saints by those who did believe themselves to be the best and Truest Protestants, till Mr. Baxter first placed them in his *Saints Everlasting Rest*; for Christianity

nity, truly primitive, never own'd any such principles or Persons in the World, but lays down other Maxims of another stamp and nature; it commands us Love and Peace, Unity and Obedience, and abhors all Schisms and Factions and Dissensions as Plagues and Fire-brands; it obligeth us to be subject to the higher powers and to obey for conscience sake, and to submit our selves to froward and cruel as well as to mild and Gentle Governours; it allows us not, though surrounded with Storms of persecution, to take our measures of obedience from our strength or our numbers, for the primitive Christians were more in number and greater in power then their Persecutors, and yet *nunquam conjuratio erupit*, saith the Father, there never was any uproar or hurly-burly amongst them, but in reverence to their Master and his example, *Interims se a paucioribus quam interimere parabantur*, they rather suffered themselves to be kill'd by a smaller number then themselves are: And St. Cyprian cries out, *Nemo nostrum quando apprehenditur resistatur, quamvis nimis & copiosus noster populus*; none of us when we are apprehended strive or endeavour to revenge your unjust violence, although our People are very many and more numerous then you are; and Tertullian gives the reason, *Occidit licet occidere non licet*; God hath made it Lawfull for us to suffer our selves to be kill'd, but not Lawfull for us to kill.

And indeed the doctrine of Resistance was never taught in the Christian School, till the Pope and his Jesuits layd down plainly the Text, and our True Protestants Scotch and English new upstart *Theologico-politici* began to lick up the Venom, and were pleas'd to raise their Holy comments upon it; and it was quite beaten out of countenance, till of late an Apostate Julian, almost as bad as Julian whose life he writes, did endeavour again to bring it into reputation with the Mobile: Sure I am that the whole life of our Saviour was a confutation of such vile Practises, his rebuking St. Peter for rashly using the Sword, was a plain discountenancing such unevangelical principles; the sufferings of all the Apostles and primitive

Mar-

St. Mat.
25. 52.

Martyrs are a sufficient comment upon the doctrine of our Saviour in this particular, and in thort *Erasmus* was much in the right when he lays down this for one of the greatest of Truths, *Nulla heresis perniciosior*, &c. No heresy is more pernicious then this doctrine of Resistance, the whole Stream of Apostolical Men running quite counter to it, both in their principles and practises.

So that till men learn to be more peaceable and quiet, more submissive and obedient, less mutinous and refractory, less censorious and seditious, till they leave off pleading conscience, for not doing that which a Gospel-conscience tells them they are obliged to do, and never take up Arms, raise any insurrections, or confederate in any private leagues or associations against their Governours; let them list themselves in what Congregations, and Church themselves in what Assemblies, and pretend to what measures of Saintshipp they please, I darr assure them (if the Gospel be true) that they are not yet enroll'd in the Catalogue of Gods true Saints, who never as yet held up one hand in adoration to God Almighty, and with the other rebell'd against and endeavoured to murder his Anointed.

3. Thirdly, nothing is more destructive to the peace and wellfare of all humane Society, then such damnable Plotts and Conspiracies against Government: With what pleasure do men enjoy all the Fruits of their labour, and live with the greatest satisfaction under their Vines and their Figg-trees, where these common Incendaries do not set Kingdoms in Flames? On the other side where these get the upper hand, what Massacres and Murders, what Blood and Rapine, what Ravages and Sacrilege do immediatly ensue? No respect then to Persons, no reverence to Gray Hairs, no tenderness for Children, no piety for Infants, no compassion to the most lovely and charming Flowers of beautifull youth it self. The Streets shall be fill'd with the dreadfull Spectacle of mangled Carcasses, and the Skyes rent in sunder with the bitter cries and Ejaculations of poor Widows and Orphans, whose dearest

Relations have fallen Sacrifices to revenge and cruelty; the Rivers shall be Dyed with Purple Gore, and the Air become infected with the contagion of the slain; the most stately Cities shall be disrob'd of all their glory, and the very Woods and Mountains of the Countrey shall want caves and receptacles for wandring Exiles and Pilgrims: Nobility is then no barr against oppression, and Birth and Family do but at that time make the condition more deplorable; nor will Sacred places meet with better usage then any other, and will prove but very weak *Asylums*, and insignificant Sanctuaries to those that have been employed therein; 'tis no news then to behold the abomination of desolation standing in the most holy place, and the House of Prayer made in the most literal sense a Den of Thieves; and it will be less matter of wonder for a fat Benefice to become a crime and witness too against its Incumbent, and he to be voted unorthodox, that is worth the plundring.

That this is all Romance or but barely speculation I wish our late unhappy times did not fully contradict, but (alas) we then so dearly experienc'd the mischiefs of Sedition, and what direfull consequences ensued when the Rebels were in the Saddle, that the least apprehension of such dismal revolutions may reasonably affect as at the greatest dread and horror, and the burnt Child may justly fear the Fire a second time.

Fourthly, All Plotters are to be reckoned the very worst sort of sinners; they are the wicked with an Emphasis; *car. 28. 20.* by way of Eminency - Hence the sins of rebellion and stubbornness are by God himself rank'd in the same File, with those horrid and crying sins of Witch-craft and Idolatry; Nay, they are rather the worse of the two, because they who are guilty of them seldom or never blush for that guilt, and have any inward Checks or remorse of conscience for the commission of such crimes; they can swear without perjury, because an Oath obligeth not in the Imposers sense

but in the Takers; they can Rebell without Treason, because Kings being only the Peoples Creatures, 'tis lawful to unmake what themselves Created; and they can Kill without Murder, because what the Word cannot, the Sword may lawfully do: For there is such a strange kind of bewitching infatuation in *Rebellion*, that it many times so far imposeth upon their Reason as to make them believe themselves innocent, when they are Devils Incarnate, or hellish Agents walking in humane shapes: This was very evident in the *Regicides* that suffered for the Barberous Murder of that *Glorious Martyr Charles* the first, their eyes were so blinded even to the very last, that they could not see their Errour, but justified what they had done with so much boldness and pertinacity, as if they had seen a Vision of Christ holding forth to them a Crown of Glory for their perseverance in their Villany: and the *Scotch Rebels* were so far from being sorry for their Crimes, that they cry up that Rising for a very meritorious Act, and Canonize the chief *Ring-leaders* at *Pemland-Hills* for Martyrs: And it is to be heartily wish'd that they who lately suffered for their too apparent Treasons had died with a deeper sense of them then they are apprehended to have done.

* Dr.
Pierce.

Again, *Rebellion* and *Disobedience* are much the worse sins, because (as it hath been truly observed by a Reverend and Learned * Divine) they are *Luciferian Crimes*, sins which can never attend men to Heaven, having brought down the Angels of Heaven to Hell: There are some sort of sins, such as *Drunkenness* and *Whoredom* (however *Damning*) that the Devil cannot possible commit; but *Envy*, and *Malice*, *Shism* and *Sacrilege*, *Hypocrisy* and *Rebellion* and *Intoxicating Pride* are peculiar to him, and they are the Devils sins so properly, that they are properly called Devilish in men or Christians where ever found: And as these of all sins are the most diabolical, so they are the most damning, which is very evident from the terrible emphasis and force St. Peter puts upon

upon the Word *μαλις* a 2 Pet. 2. 9. saying of them, who despise Government, that they are chiefly or more especially reserv'd by the Lord unto the day of Judgment to be punish'd : And certainly then it will be to great a hazard for a Christian to be so fool-hardy as to venture his immortal Soul in the point of Resistance upon the bare assurance of Mr. Bridges or any of his Frye, that St. Pauls *κριμα* Rom. 13. 2. signifies only a Temporal Mulex, and not Eternal damnation without Repentance.

Let none then who know themselves guilty of these damning sins value themselves a rush the more because they can boast with the proud * Pharisee, *I am no Extortioner, * Luke 18. v. 11. Adulterer, Drunkard, or the like;* for as Rebellion is a sin of the highest magnitude, which erases all the common notice of Duty and Loyalty, and even humanity too out of the mind, so it hurries a Man down to Hell seared and hardened in his Villany, where no doubt the preeminence of the hottest place is reserv'd for those who die in that condition without repentance.

Fifthly, since all such seditious Practises are so abominable to God, so pernicious to Church and State, and the Abettours of them are of all men the most Vile, Wicked, and Diabolical, let this be a means to perswade you cordially and sincerely to abjure and avoid all such Horrid principles and projectors : Now in order to this it will be requisite to take notice who these Plotters are, at this time, and by what Eminent Characters they are signaliz'd to the World.

And here we shall find *Gebal* and *Ammon*, and *Amalek*, with the uncircumcis'd *Philistines*, all in a confederacy against the establish'd Government; *Presbyterians* and *Independents*, *Ana-Baptists*, and *Episb Monarchy Men*, all joyning illues to make the King Glorious, that is in their sense a Martyr as his Father was; as if the Royal Ghost was still

Haunting their Conventicles, and no Blood could still propitiate him but that of his own Son : Those who are off as different Interests as opinions all engage in this, and those whose affections are as much alienated from one another (singly considered) as from us, all agree upon this account in an unjarring Harmony : *Herod and Pontius Pilate* are made Friends that Christ may suffer, and those who are the most bitter and implacable Enemies to one another (when time serves) in their Principles, Doctrine and Government ; all unite in a league against their common Enemies King and Church.

And ought not such Men to be avoided with the greatest horror and detestation ? Or shall these any longer find favour from us, who desire only to be so kind as to cut our Throats out of courtesy ? Oh, let us not only shun them as we would do Fire or Plague, or Wild or Ravenous Beasts, but let us pray too against their wickedness, as Holy David did in the like case. Do unto them as unto the Midianites : as to Sisera, as to Jabin at the brook of Rison : Which perished at En-dor : They became as Dung for the Earth. Make their Nobles like Oreb, and like Zeeb : Yea all their Princes as Zebah and Zalmunna : Who said, let us take to ourselves the House of God in possession. O my God, make them like a Wheel : As the Strubble before the Wind. As the Fire burneth a Wood : And as the Flame setteth the Mountains on Fire : So persecute them with thy Tempest ; and make them afraid with thy Storm. Fill their faces with shame, that they may seek thy Name, O E O R D. Let them be confounded and troubled for ever : Yea let them be put to shame and perish ; That men may know that thou, whose Name alone is J E H O V A H, art the most high over all the Earth.

But if some will not do this, because they do not imagine things so bad as they are represented, and will still brazen it out against a True Protestant Plot, though the Treason is as apparent as if it had been wrote with a Sun-

Sun-beam; should an Angle come now from Heaven, and attest the truth of these things, they would believe him too, to be only some misguided *Tory Apparition*; and it is to be feared, that those who give themselves over to such invincible scruples and obstinacy, have either a hand in these proceedings, or hearts that wish well to them; and so nothing will be able to work in them better things, till publick Justice brings them to open and Condign Punishment.

But in the last place let me reminde you to adhere immoveably to that Church which remonstrats against, and utterly abhors all *Rebellious Principles and Practices*: Now what Church that is, is Conspicuous to all the World by that indelible mark of Loyalty which is her proper badge and honour; I mean that *truly Primitive and Apostolical Church, the Church of England* as now Established, which never yet bestowed the Kings supremacy on the *Pope*; nor huff'd him out of his power to bestow it upon the People: It by no means can allow an encroachment upon prerogative, and it as much desires that property should be secured by all honest and lawfull means: It sues for mercy of the Prince, but it would not have the Subject abuse it to ill purposes; and though it doth allow them a liberty in a regular way to do that which they judge to be best for themselves, yet it by no means gives them leave to tell their Prince what he must do, or to thrust themselves in as spies upon, or judges over his Actions: In fine it enjoyns us to obey him in all things that are lawful and honest, and if he commands us otherwise, it permits us not to Rebel, but bids us patiently suffer for what we cannot freely comply with.

This is the avow'd doctrine of our Church (for which her fame may be justly celebrated our all the Christian World) in which let us all with one consent resolve to live and dye, for where can we be taught better, or in what Communion

can we hope sooner to gain Heaven then in this, whose principles are so sound, whose doctrine so pure, whose Rites and Ceremonies are so few and decent, and whose practices are all so agreeable to the first and purest ages of Christianity? Which if once seriously considered would not only confirm us in this Faith, and make us firm to our Church, but persuade others too to enter again into the bosom of it, who have so perfidiously without any just grounds revolted from it.

For why should they any longer suffer themselves to be deluded, and why should they not suspect that there may possibly be some corruptions in their Churches as well as any in ours? Now that there are both in principle and practice amongst them I have undeniably demonstrated, and would they but themselves weigh both sides impartially, and without prejudice lay things to Heart, they would be judges against themselves and embrace our Communion: For what corruptions can be greater then those that proceed from rebellious principles and Treasonable practices, which their Churches still do most certainly maintain, and never did yet by any publick Assembly or Remonstrance disclaim or openly renounce: and why then should any be so scrupulous to hold Communion with our Church for fear of some imaginary corruptions, and yet cleave to such Churches as are visibly more corrupt?

Return then, O *Shulkamire*, return, and if there be any straglers now amongst us, let me earnestly begg of them to return to this our fold, that we may be all but one Flock under one Shepherd Christ Jesus: For tis now high time for men to see their errors, and if such Treasons and Conspiracies as these, will not satisfie their consciences that those who are the Leaders and Abettours of them are false Teachers, and Wolves in Sheeps-cloathing, Heaven it self cannot work such mens conversion.

But we heartily entreat you for the Kings safety, whose life

life you all pretend so highly to value, and yet can never be secure, whilst you so nicely distinguish betwixt his Person and his Authority; for the Interest of these Kingdoms, in whose welfare must needs consist your happiness, and yet your mutual Feers and Animosities do dayly lessen and undermine; and for the peace and comfort of your own souls, and that Faith and conscience, which you lay so great a claim to, and yet so constantly Shipwrack by your obstinate Schism and Separation, to believe these things to be really true; and to become at last sensible that by embracing these Loyal principles which our Church teacheth you, you will be certainly in the fairest way to promote your best and chiefest Interest, that is, to do well and prosper here, and to attain far greater degrees of felicity hereafter; whereas all other Seditious Tenents expose men to certain unavoidable dangers, penalties, and misfortunes in this life; and hazard their eternal Salvation in that which is to come.

I shall conclude all with that of *Moses, Deut. 30. 19. I call Heaven and Earth to record this day against you, that I have set before you Life and Death, Blessing and Cursing, therefore chuse Life that both thou and thy Seed may Live.*

F I N I S.